

Psalm 89 – Prelude

We've now come to the *last* chapter (Psalm 89) that is in the "Leviticus book" of the Psalms. And it's still part of the portion (chapters 84-89) that are concerning the '***Sanctuary in Relation to Yehovah***' (instead of 'to man'). And, let's remember that **Psalms 84** had the subject/title of "***The Blessedness of Its Worshipers***". And it was a chapter that taught us how, even though we're *physically* far away from our Heavenly Father (just as the Psalmist was far away from the Tabernacle, in Jerusalem, when he wrote the Psalm), we *can* still be *spiritually* close to Him. For when we have God's Words (and Holy Spirit, which we receive when we believe in, and obey, Jesus Christ) in our heart (desires, emotions) and mind (thoughts) we *will* be blessed (happy) – both physically *and* spiritually. And, even though hard times *will* come upon those who faithfully serve Jesus Christ, it's *far* better to endure those trying times than to be friends with the world (the wicked and workers of iniquity). And that's because there's truly no other way to obtain peace of mind (or *eternal* life) than by *following God's Word* (and Holy Spirit) and *trusting* in Him, with *all* our heart and mind. So thankfully, while we cannot *see* our Heavenly Father, we *can* be *spiritually* close to Him, through our faith in Jesus Christ (the Word of God), *because* His Word and Holy Spirit *dwells within us* (John 15:1-11) – leading, protecting and strengthening us through the 'journey' of this flesh life, so that, *one day* we'll be able to *physically* dwell with God, serving our Lord and Savior, Jesus Christ *forevermore* (Rev 20:4-6).

And then, **Psalm 85** had the subject/title of "***Prayer for the Land of the Sanctuary***". And it was a beautiful Psalm that truly taught the Gospel of Jesus Christ and prophesied of His First *and* Second Advent as well. And he did so simply through a prayer asking for *complete* restoration for Israel. While the Psalmist declared that the Lord had 'brought back' their 'captivity' (meaning, their former state of prosperity; likely when David returned to rule after Absalom's rebellion had been put down) and forgiven them their sins, he recognized they *still* needed help to change from their sinful ways, so they wouldn't *return* to folly (apostasy/rebellion). So, the Psalmist not only spoke of the essentials to salvation (sincere repentance and cleansing our corrupted heart and mind, so we *don't return* to sinning rebelliously); but he also prophesied of the immense prosperity that *would come* when truth and mercy 'meet' together – and when peace and righteousness kiss – which is what will happen when the *true* Jesus Christ returns and takes *full control* over all that is on (and under) earth, as well as in heaven. Jesus Christ *will* rule with *perfect* righteousness, mercy and truth; and the lasting effect that will have on the earth is *abundant* peace and prosperity.

And then, in **Psalm 86**, we learned it had the subject/title of: "***Prayer in the Sanctuary***". And, it was a beautiful prayer which teaches us how to humbly implore our Heavenly Father in prayer, especially when we're having hard times. For, David not only confessed that he was God's servant (pointing out *he was* in a covenantal relationship with the Lord, YHVH), but he also pointed out that God *promised to always* show compassion, mercy, grace, longsuffering and give

truth *to those who are in a covenantal relationship with Him* (i.e. those who humbly love, fear, revere and serve Him). And David also asked the Lord (YHVH) to ‘unite’ his heart to fear (and revere) God’s name *so that he would be able to* glorify God’s holy name (character) *through* his actions and words. As Jesus said in Matt 5:16, when we let His light (the truth, i.e. God’s Word) shine through us via our good works (from the heart), then we do glorify our Heavenly Father who is in heaven. And then David also asked God for a ‘token for good’ (a sign of assurance) that He would help him through his great difficulties (proud and powerful men were seeking to kill him; which were likely Saul and his followers) so that those who were afflicting him would see that the Lord (YHVH) was truly *with David and not them*.

And then, in **Psalm 87** we saw yet a different subject/title: “***The Blessedness of the Dwellers in Zion***”. And the reason for this title is because it was written (by a descendant of Korah) for the *great* event of the Ark of the Covenant being taken up to Zion, in Jerusalem, when David was king (2 Sam 6:12-19; 1 Chron 15). And it therefore spoke of *the great joy of the entrance of the Ark, with dancing’s and shouting’s*. This was therefore *prophetical* of the *true* King of kings (Jesus Christ) returning to Zion, so we can worship Him in humble adoration and joy. However, the Psalm *also* spoke about *many other* people from surrounding (gentile) nations coming to worship the Lord (YHVH) in Zion. So, it was also prophetical of how *many* people (not only of Israel; the gentiles too) would be *spiritually* ‘born’ at Zion, because they came there seeking to worship the *true* God (YHVH). Therefore, it’s also prophetical of the many ‘gentiles’ who have accepted Jesus Christ since that time *and* also of those who will do so *in the future*; even when the two witnesses (and others) speak the Gospel of Jesus Christ during the ‘great tribulation’, pulling many deceived people away from Satan’s great deception and back to the true God, YHVH – *through faith in Jesus Christ*.

And then, the last chapter (**Psalm 88**), had yet a different subject/title, which was “***Instruction. Messiah’s Humiliation. The Secret Source of the Blessing.***” And truly, when you read it at ‘face value’ it seems like one of the gloomiest (even depressing) Psalms there are. Yet, as the subject/title reveals, there was truly a ‘hidden secret’ to learn from it, which his why it’s also a ‘Mas’ chil’ Psalm (i.e. a Psalm of ‘understanding’ and ‘instruction’). And, like most Psalms, while it had a *historical* fulfillment (i.e. the Psalmist is describing his own life problems) there’s also a *prophetical* fulfillment; which most scholars agree was fulfilled in Jesus Christ’s humiliation and sufferings shortly before, and during, His crucifixion (hence the title). But, as Paul reminds us, in 1 Cor 10:11, the things that happened to people in the Bible, happened to them, *for examples to us*: and *they are written for our admonition, upon whom the ends of the world are come*. So, even this very ‘sad Psalm’ is an example for our edification and admonition (warning). And, perhaps one of the most important lessons from this great Mas’ chil Psalm (of instruction and understanding) is the importance of *not letting our flesh* (carnal mind) *control us*. For truly, most everyone has had a ‘dark time’ - like this Psalmist describes - in their own life. But, as Paul also points out (in 1 Cor 10:13) you *won’t* experience *anything* that’s not *common to*

all people. And our Heavenly Father is faithful to help you endure those hard times; and He'll always give you a way to get through it, so long as you continue to trust and obey Him wholeheartedly.

And now we come to a new chapter (**Psalm 89**), which has yet a different subject/title, which is: **“Instruction as to Blessing in the Sanctuary”**. And it's yet another ‘Mas’ chil’ Psalm (i.e. a Psalm of ‘understanding’ and ‘instruction’) but this time it's written by Ethan (also called Jeduthun) who was (along with Heman) one of three *chief* musicians during the days of David and Solomon (1 Chron 6:31-43, 15:16-19). And, as the *Companion Bible* points out, it's likely that this Psalm was written, by Ethan, *after* Solomon had died and the northern ten tribes of Israel rebelled against Solomon's son, Rehoboam, and separated completely from the southern two tribes (Judah and Benjamin). Thus, Israel became *two* kingdoms *from that time onward*: the northern kingdom of Israel and the southern kingdom of Judah. And, during that time frame, Israel did *not* do a good job at obeying God's Laws and, consequently, they were chastised by God for it. And *it is God's chastisements that this Ethan laments about in this Psalm*. But, Ethan was a *firm* believer in the Lord (YHVH) and he thus reminds God of His *unconditional* promises to David throughout this Psalm as well. And he apparently had a hard time understanding how God's promises to David would (or could) be fulfilled when Israel was being chastised so severely. So, throughout this great ‘Mas’ chil’ Psalm, we'll see the stark contradiction of being ‘in the Sanctuary’ (when Israel obeyed the Lord, YHVH) verse being ‘outside the Sanctuary’ (when Israel rebelled against the Lord, YHVH). And herein we find the great ‘understanding and instruction’ of this ‘Mas’ chil’ Psalm. Only when we fervently seek, trust and obey (serve) our Heavenly Father will we obtain His promised blessings. But, when we don't, He is faithful to chastise us (as He also *promised* to do). Yet, regardless of what we (or Israel) do, God will be faithful to His *unconditional* promises that He gave to Abraham, Isaac, Jacob and David. And to us today, it's much easier to see this since we have the advantage of looking back in history. So, we can see how God *has* fulfilled His promises to Israel, even concerning Jesus's First Advent [<https://t.me/BibleStudyTruth/824>, <https://t.me/BibleStudyTruth/933>]. But, Ethan was having a hard time understanding how God *could* fulfill His promises when Israel was having such problems (which were actually chastisements from God). And that's something we must keep in mind when studying this great Psalm...

Psalm 89

I Mas'-chil of E'-than the Ez'-ra-hite.

So, this ‘title’ (like the last Psalm) has several parts to it. Let's look at the latter part first, which tells us that it was penned by *E'-than the Ez'-ra-hite*. The name ‘**Ethan**’ means *permanent* (#387) and comes from a word that means *permanence*; hence (*concrete*) *permanent*; specifically, *a chieftain* (#386). And that's quite befitting because this Ethan was most likely the *same* Ethan that David appointed as one, of three, *chief* musicians when he organized the

priesthood (1 Chron 6:31-43, 15:16-19). The other two were Asaph (which we've seen Psalms from) and Heman (who wrote Psalm 88). And, in 1 Chron 25:1, we're told that these three men *prophesied* with harps, with psalteries, and with cymbals. Ethan (Jeduthun) was even the king's 'seer' (i.e. prophet) as 2 Chron 35:15 points out. And in 1 Kings 4:30-31, Ethan (along with Heman) is celebrated for his wisdom; for he is one (of only a few) men noted when explaining how wise Solomon was *in comparison to* all the wise men of the day – of which Ethan was! And then, we're told that 'Ethan' was an 'Ezrahite', which means *an Ezrachite or descendant of Zerach* (#250). However, 1 Chron 15:17 tells us that Ethan (Jeduthun) was actually a Merarite, which means he was actually a Levite (Gen 46:12, Ex 6:16, 1 Chron 6:16). In fact, 1 Chron 6:44-47 gives us a *full* list of his ancestry; and *nowhere* is Zerach (or Ezrahite, nor Ezrachite) mentioned. So, this is probably just referring to the *district where he lived*, not his ancestry (as was done in Elkanah in 1 Sam 1:1).

Now, this is also another 'Mas'-chil' Psalm. And it is the **twelfth**, out of thirteen (32, 42, 44, 45, 52, 53, 54, 55, 74, 78, 88, **89** & 142), of such Psalms. And, let's remember what this means: the word **Mas'-chil** means *instructive*, i.e. *a didactic poem* (#4905). And it comes from the prime root *sakal* (#7919) that means **to be** (causatively, *make* or *act*) *circumspect* and hence, *intelligent*. And Apx. 65 XI (in the *Companion Bible*) further explains **it's an 'Understanding' or 'Instruction' Psalm**, for public use (worship and learning). Unlike the "Michtam" Psalms (which are all by David) these 'Mas-chil' Psalms are by *various* authors, *except* for six of them, which are by David. Apx. 65 also tells us that 'Mas-chil' means *to look at, scrutinize, to look well into anything* (1 Sam 18:30); hence the noun will mean *understanding arising from deep consideration* (Prov 13:15, Neh 8:8). Thus, these 'Maschil' Psalms **gives us the basis of all true instruction and understanding**.

Indeed, the **first** 'Maschil' Psalm (chapter 32), taught us the importance of sincerely repenting *and how to do so*. It showed us that *true* repentance not only requires *acknowledging* our sins (breaking God's Laws), transgressions (rebellion against God) and iniquities (having a corrupted/perverse, or even evil spirit) – but that we must *also* study God's Word to learn *how* to do what's right (which is what cleans our heart and mind) and learning to actually implement His Word into our daily thoughts, desires, words and actions. And true repentance also requires *trusting in* our Father's Word; meaning, the promises He's given us for doing what's right in obeying His Word. So, that was essentially the first great lesson of the "Mas'-chil" Psalms and the **second** one (chapter 42) followed up that lesson by teaching us to kick out our worries and fears, and trust in the Lord (YHVH) *no matter what happens to us*. And then the **third** 'Mas'chil' Psalm (chapter 44), taught us to *remember history* (that which the Bible teaches us) because it shows that our Heavenly Father is *always* true to His word to punish the wicked and reward the righteous. But it also showed us that, even after we've sincerely repented for our sins, we will also have to endure the chastisements that come from our Heavenly Father (because we sinned);

but that is to our benefit, as Heb 12 explains. If we keep humble and obedient to Him, then blessings *will* come.

And then the **fourth** ‘Mas’chil’ Psalm (chapter 45), taught us about the ‘royal marriage’ that’s soon to come between Jesus Christ and His virgin Bride, who are His faithful ‘saints’. And then in the **fifth** ‘Mas’chil’ Psalm (chapter 52) we learned how our Heavenly Father *will* punish the wicked ones, which are those who hate righteousness and truth but cleave to lies and wickedness. The wicked truly do *not* get away with anything. And then in the **sixth** ‘Mas’chil’ Psalm (chapter 53) we saw our Heavenly Father speak of the ‘depravity of man’ and His faithfulness to *defeat* it. And then in the **seventh** ‘Mas’chil’ Psalm (chapter 54) we learned that, in the end, wickedness does not pay well but doing what’s right (obeying the Lord, YHVH) does (Rom 6:23). And then in the **eighth** ‘Mas’chil’ Psalm (chapter 55) we that *the way to defeat the enemy is always to turn to our Heavenly Father for help*. For He is *always* faithful to save, and protect, those who love and obey Him *while* punishing the wicked ones. So long as we don’t forsake Him, our Heavenly Father will *never* forsake us.

And then in the **ninth** ‘Mas’chil’ Psalm (chapter 74) we learned how to comfort ourself during hard times; we do so by reminding ourself of the history of God’s graciousness, and power, towards His people *and* His faithfulness to destroy the wicked ones, especially when they are blaspheming His name. And then in the **tenth** ‘Mas’chil’ Psalm (chapter 78) we learned that *there’s more to Divine history than ‘meets the eye’*. And that’s because it teaches us not be like those who came out of Egypt! For, while they witnessed many mighty (and amazing) miracles by the Lord (and well cared for as well) they still forgot what He did for them, were ungrateful and complained terribly... over and over again! And that is definitely what we should not be like! If we *refuse* to humbly ‘walk with’ our Heavenly Father (being sincerely and being grateful for all He’s done for us), He will reject us as His servants (which means chastisements *will* come). And that means we won’t have access to His blessings nor His protection. But, if we ‘stick with Him’ then He’ll *always* be there to protect and guide (and bless) us.

And then in the **tenth** ‘Mas’chil’ Psalm (chapter 88) we learned there’s *nothing* that will happen to you that’s not *common to all people in the flesh* (as Paul also pointed out in 1 Cor 10:11). And we also learned (again) that, so long as we don’t forsake our Heavenly Father, he *won’t ever* forsake us. Not even when He is chastising us. And, no matter what happens to us, we’ve got to learn to *patiently endure* the hard times. Our Heavenly Father expects us to ‘rise above’ our carnal mind (heart, fleshly way of thinking) and trust in Him no matter how hard times get. For, we’ll be far better for it after the Lord (YHVH) helps us get through our troubles than before. Our faith in Him will only grow as we learn to *endure* the hard times and *overcome* temptations.

So, of a truth, these ‘Mas’chil’ Psalms are *great* ‘instruction’ and give us deep understanding of God’s great wisdom. Not only how to endure the hard times but also in how to ‘defeat our

enemies'. And it *only* comes by *trusting in our Heavenly Father* – His Word, His promises, His Laws, His Son (Jesus Christ) and in His Holy Spirit – for guidance, comfort strength and understanding that we need to endure all the hard times. For hard times *are* coming (Rev 12:7-17, 2 Thess 2) and we'll need these critical 'instructions' on how to 'defeat the enemy' at that time, and likely before then too! And let's always remember, as 1 Cor 10:13 tells us, our Heavenly Father won't let us be tested (or tempted) above what we can handle. He'll *always* give us the strength and understanding to get through anything that comes our way **if** we continue to join our 'inner man' to Him *wholeheartedly* and 'keep His way', meaning to seek and obey Him with all our heart, mind, soul *and strength* (Mk 12:30). And again, that important Scripture (1 Cor 10:13) also tells us that, the things we go through are *not* uncommon. Others have dealt with the same kinds of temptations, and tribulations - as the Psalms so often point out. So, we *should* learn from the beautiful examples in God's Word (in the Psalms as well).

We'll pick up then, with part 1...

AMEN.